

CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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COMMUNICATIONS.

For the Christian Secretary.

MR. EDITOR.—The following Essay is furnished for the columns of the Secretary in compliance with a vote of the Ministerial Conference of the Ashford Baptist Association.

"On the duties of Pastors and Leading Members of Churches to Young Converts."

Premising that the divine injunction "feed my lambs" rests upon every Gospel Minister, and in a subordinate sense, upon every Christian; I proceed to inquire, what specific course should be pursued with young Christians in order that they may grow in grace, and become established in religious principles. Converts to Christianity, at whatever period of life they may be born into Christ's kingdom, are very properly called "babes in Christ"—and like the new-born infant, though they may rejoice to live—will soon become feeble and sickly, unless much care and attention be bestowed upon them—or should they while neglected, "grow strong," it would not be in the Lord. Unless they were fed with knowledge and instruction, suited to their condition, they would be in danger of imbibing hurtful errors; or of entertaining anti-scriptural and extravagant notions; and thus make shipwreck of the faith. Or if they did not fall into radical errors, or become entangled in the snares of the adversary; they would probably soon become discouraged because of the way, and relapse into a stupid indifference or settled despondency.

I remark in the first place, that the Pastor of a church has special duties devolving upon him in the treatment of young converts. Where there are any considerable numbers of them in a church, many of his public discourses should unquestionably be adapted to their case, and in so doing, he has no reason to fear he is neglecting the interests of other Christians, for while he is feeding the young disciples with the sincere milk of the word, he is also stirring up the pure minds of the older members by way of remembrance; and instructing them in an important part of their duty. I regard it of great importance, that young converts should be made to understand, that genuine religion is a *fixed principle of action*, and not a mere ebullition of feeling. Ignorance on this point has probably been the occasion of much doubt and despondency, and has often seriously impaired the usefulness of those who might have been lights in the world.

When individuals first realize the joy and peace there is in believing, they are apt to consider their enemies are all overcome, their trials and sorrows all dissipated, and that they have only to enter the promised land, and feed upon its milk and honey. Consequently, when through neglect of duty, or some other cause, their love begins to grow cold, they are at once doubting whether they are Christians.

Hence we often hear those who have long been professors, and consistent ones too, expressing their fears lest they are deceived, and the reason they assign, is, they do not *feel* as they once did. Let young converts then be taught, that their *feelings* are not always a safe criterion by which to test their faith. There may be much of *feeling* exhibited, where the life affords little, if any, evidence of piety, and on the other hand, there are many devoted, consistent Christians, who seldom, if ever, manifest much excitement of feeling, but whose lives are examples of pious devotion and Christian decision.

2d. The nature and power of those temptations, to which young converts are exposed, should be exhibited.

These, of course, are as diverse in kind and degree, as the dispositions and habits of different individuals. There are temptations also peculiar to the circumstances in which persons are placed. But the word of God furnishes cautions and warnings suited to every case. These cautions and reproofs it is the duty of the Pastor to search out, and spread before young and inexperienced Christians, and also to exhibit the present evils and future consequences of yielding to temptation, faithfully warning them to shun the very appearance of evil.

3d. The requirements of God's word should ever be kept distinctly before the mind of the young convert. The purity and holiness of the Law should be exhibited, to deter from vice—and it should be kept in mind, that the Law and the Gospel concur, in requiring holiness of heart and purity of life as indispensable in the Christian character. They should be exhorted frequently, especially those in the morning of life, to be sober minded, to set a double guard at the door of the lips, and to keep their hearts with all diligence. The nature and design of the ordinances should be clearly defined, and the various duties enjoined by the authority of Christ and the Apostles, should be fully illustrated and explained. Daily reading the Scriptures, attendance upon the preached word, and closet prayer, should be especially insisted upon, as absolutely necessary to sustain Christian life in the soul.

4th. Nor should the encouragement afforded by the precious promises of the Gospel be withheld. They are peculiarly necessary to sustain

the trembling hope and wavering faith of the young disciple. When assaulted with temptation, he needs the comforting assurance that Christ is able to succor the tempted. When involved in darkness, and doubt, and like Peter, beginning to sink, they need some cheering promise, like the friendly hand, reached forth to rescue them from the deep waters. They should often be presented with a view of the heavenly Canaan, its richness and glory should be contrasted with the fleeting and unsatisfying joys of sense, that their affections may be weaned from earth, and fixed on heaven.

But the obligations of the Pastor to young converts cannot all be discharged in the pulpit.—Without private counsel and instruction, one half his duty will remain undone. This is necessary that he may learn their temperament—habits of thinking—and where they are most exposed to temptation—that he may know *how* and *when* to reprove, to caution, and to encourage. That he may be able, like the skillful physician, to adapt his instructions to the promotion of moral health and spiritual advancement. Faithful watchfulness over their general deportment, is also the imperative duty of the Pastor. This obligation rests also upon the leading members of the church. Private members in many cases possess advantages over the Pastor, for the successful discharge of this duty. Hence it should be their endeavor by frequent and familiar intercourse with the young disciples, to secure and retain their perfect confidence—to encourage them to make known their trials and temptations without reserve. This they will often more readily do to a private brother and sister than to a Pastor.

Finally, both the Pastor and leading members of the Church, should live so as to lead on young converts by their daily example, to high attainments in holiness, and beware lest they cast stumbling blocks in their path.

For the Christian Secretary.

SERMONS FOR THE FAMILY. NO. 12.

On Faith.

"Have faith in God," Mark xi. 22. "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31.

Faith is an assent given to a proposition, or a belief of testimony. *Faith in Christ*, or evangelical saving faith, is that principle wrought in the heart by the Divine Spirit, whereby we believe in Christ, and confide in him, with cheerful and unlimited resignation. It may not be an easy task to describe any simple term. The Apostle's definition of this term is certainly correct. From him we learn that faith is the substance of things hoped for, the evidence of things not seen. Some pious minds have considered that faith is in the order of time, previous to repentance; others have placed it afterwards. I do not suppose that one exists without the other. As Christ is exalted to give repentance and remission of sins, so also we are saved by grace through faith; and that not of ourselves, it is the gift of God. I see no difficulty in supposing that faith precedes repentance, for we cannot truly repent of sins which we do not see, neither can we grieve for having sinned against God, unless we view him by faith. So also, we cannot suppose faith works by love, without godly sorrow for sin. May we not conclude that all the fruits of the Holy Spirit follow as a certain consequence of the work of grace. So we preach, testifying repentance toward God, and faith toward our Lord Jesus Christ. God is the object of faith, Christ is the medium of faith, mankind are the subjects of faith, and the salvation of the soul is the end of faith.

We are commanded to have faith in God. All men have not faith. Without faith it is impossible to please God. God is a Spirit. He has moved holy men to speak, and with his word.—We should believe his truth, fear his threatenings, hope in his promises, love his attributes, and keep his commandments. Christ is the Son of God. He has revealed his Father's will. In him dwells all the fullness of the Godhead. Through him we have access to the Father. He is the way, the truth and the life. We must believe on him. Receive his word, and trust in his atonement and death for the pardon of sin; his resurrection for our justification, and his intercession for our acceptance with the Father. Such shall be saved who believe on the Lord Jesus Christ.

As Christ has died, that whosoever believeth on him shall not perish, but have everlasting life, we are all without excuse. We may come to him if we will but if we will not,—if we believe not on him, it is because we love darkness and hate the light; we harden our hearts in unbelief, and choose the ways of unholiness. Beloved reader, are you a believer? are you living by the faith of the Son of God, rejoicing in hope of the glory of God? Then be thou faithful unto death, and you shall receive a crown of life.—Consider the evidences of faith:

First. It works by love. As you believe in Christ, so you love him. The soul will not love an object which eye cannot see nor faith perceive.

Second. Faith overcomes the world. When flattery, temptation, or trials come upon you, it is possible to resist, endure and overcome by faith, believing that God is with you, that Christ is your advocate.

Third. Faith produces joy—permanent, consistent, heavenly joy.—Believing, ye rejoice with joy unspeakable, and full of glory. By faith we live—without it all must die.

Lord, I believe; increase in me that faith, Which shall receive all that thy Spirit saith; No works I boast, but woud by works declare The grace of faith which thou hast planted there, And yield my all to thy protecting care.

For the Christian Secretary.

"Thou shalt not go up and down as a tale-bearer among thy people." Lev. 19: 16.

For the Christian Secretary.

MINISTERIAL CHANGES.

The Remedy. No. 5.

The readers of my last number may be ready to inquire whether I consider it not binding upon the pastor to visit his flock? I reply it is his duty. Not however as an idle gossip to chat over the news of the day, or merely to spend an agreeable afternoon in polite company; but for the express purpose of advancing the cause of truth among his people. But to do this, the partial neglect of public preaching, is inverting the order of his prescribed duties. He should give all necessary time and study, first to his public efforts, and the remainder of his time to pastoral visits. And when it is considered that the preached gospel is a "savor of life unto life, or of death unto death"—that it always produces effect for salvation or damnation—who dares be lax and slothful in the preparation of his messages to dying men? or who dares draw away the pastor's needed time and thoughts to what cannot be pointed out in God's word as a permanent duty?

As so much importance attaches itself to public preaching, it is of no small moment that the *manner* of it be of the most judicious character.

True it is, the pastor should preach the gospel, strictly so considered; i. e. the glad tidings of forgiveness through Christ. Yet this is not to be done to the exclusion of that class of truths designed by Christ to prepare the heart to welcome the news of pardon.

Genuine conversion must be preceded by thorough conviction of sin. For no one will ever seek relief from sin and guilt, till he feels the heavy load. Hence, well directed efforts are to be made to fix the sense of sin in the conscience by means of clear exhibitions of the divine law. This is the instrument adapted to this purpose, by whose sharp blade the deep thrust is given to the heart, and the death-wound inflicted to the sinner's pleasing, self-righteous hopes. "By the law is the knowledge of sin." "I was alive without the law once: but when the commandment came, sin revived and I died."

This point gained, then the cheering intelligence that God forgives sin through the Saviour, can be exhibited and received with all safety.—"They that are whole, need no physician, but they that are sick." But the wound is healed infinitely too slightly in all instances, when souls are made to hope for heaven without having been previously slain to all expectation of it, on the ground of their sincerest obedience to the divine law. "By the deeds of the law, no flesh shall be justified." The law is necessary to convince of sin, the gospel to convert; the law to slay, the gospel to make alive. The objection made to law preaching by many of our people, is therefore not valid.

I am aware that objections against doctrinal preaching are quite frequently made, but such objections are the "baseless fabric of a vision." They are based upon an inordinate thirst for feverish excitement, which is evanescent and unprofitable. Such is the peculiarity of the present age. The world does not move fast enough for us. The ship of Zion goes too tardily. We must turn ballast and cargo into sails, and these must all be spread out to the popular breeze; and the higher blows the wind, the faster we go; but whether it be safely toward the anticipated haven, or alarmingly toward the frightful reef, we scarcely stop to bestow a thought! We are averse to that sober, cool, dispassionate discrimination and consideration which characterized the steady age that has just passed us. And yet do we have a better state of society, healthier morals, more devotional Sabbaths, more deep, powerful, protracted revivals? Verily not.

New England, perhaps, never witnessed a more powerful revival than the one under the preaching of President Edwards of Northampton. And he tells us in his account of that revival, that his preaching was far removed from exciting matter, without first laying a deep, doctrinal foundation in the understanding of his hearers.

The old-fashioned revivals,—revivals which struck deep and lasted long, (which a few now are beginning to sigh after,) were begun and carried on by means of clear, plain, strong, doctrinal preaching.

The same necessity exists now for this kind of preaching, which existed then. By means of it alone, the mists of error are scaled from the eyes of the sinner; the thick folds of spiritual blindness enveloping his understanding are removed; and the cross of Jesus is made to have in view to his anxious mind. How can the bewildered soul, blinded by error and sin, get a view of the cross from the preaching of the pastor, if his sermons be little else beside mere exhortation! Never should churches object to doctrinal preaching, so long as they read in the apostles' sermons—sermons blessed of God to the salvation of unnumbered souls—doctrinal truth, explained, defended, and made to stand out with the most gigantic forms! But there is a sad deficiency of doctrinal matter in modern preaching. The consequence is, converts come into the churches with very obscure views of truth, and illy settled principles, and are easily carried about with every wind of doctrine, and the piety of Christians is weakly and vacillating. Excitement takes the place of stable sentiment, and under the ebullition of heated feelings, or in the absence of well established views of truth and duty, the minister is removed to a new field.

EUDOLPHUS.

P. S. In reply to "Berean," see Eph. iv. 11; Rom. xii. 4-8. I am "showing mine opinion" of the relation of "pastors" and their "flocks" over which the Holy Ghost hath made them overseers; and not of "apostles" or missionaries, as the original imports. The offices, duties, and relations of "pastors" and missionaries differ. There are "diversities of gifts," and diversities of relations in consequence.

"Revelation" has not informed us, that "apo-

stolic precedent" should be the rule by which the other diverse gifts must be governed in every age of the church. And yet, the frequent removal of pastors is *overruled* by the Lord for good. So even the "wrath of man is made to praise God."

From the N. Y. Observer.

A FUNERAL SERMON.

Here is a beautiful text for a funeral discourse. I do not remember that I ever saw or heard it improved for such a purpose, but it strikes me as full of interest and instruction:

Jeremiah xxii. 19. "Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away; for he shall return no more, nor see his native country."

In this passage the prophet makes allusion to the death of the pious king Josiah, and the departure of his son Shallum into Egypt; and exhorts the people to dry up the tears they were shedding over the grave of the father, and to weep on account of the captivity of the son. The father was a man of God, and had died in peace, and gone to his reward. The son was a base usurper of the throne that belonged to his elder brother, and, for his sins, had been carried away captive by his enemies.

The doctrine taught is, that departed saints are not so much to be lamented as the apostasy of living sinners.

We live in a vale of tears. Who ever lived and never wept? It is not wrong to weep. Jesus wept—weep over the dead, a departed saint. It is Christ-like to weep. But the heart is sometimes so swallowed up in grief, that a single object of distress engages all the sympathies, to the exclusion of others that have stronger claims.—We may be weeping sometimes for the dead, when we should be weeping for the living.

Why should we "weep not for the dead?"—Because,

1. Tears will not lighten grief. It is thought that a burdened heart finds relief when the fountains of the great deep are broken up, and the streams of sorrow flow freely. But such relief is only momentary. The current must be stopped, and the swelling torrent will struggle to break loose again. To the most of those who weep, tears are the food of grief. So long as they give way to the power of their feelings, and indulge in this outward demonstration of immoderate grief, it is almost useless to offer consolation. Counsel, or reproof, or sympathy, is alike unheeded. They will mourn, and like Rachel, they refuse to be comforted. Before you can do them good, they must calm their feelings, dry their tears, and soberly consider the motives you wish to urge. Then you may pour the oil of joy into the wounded heart, and give them a garment of praise for the spirit of heaviness. Then the truth, that before was drowned in a flood of tears, finds its way to the soul.—But,

2. The pious dead are so much blessed in their death, that our mourning ought to be changed into joy. To die is gain. They gain in knowledge, and in power, and in holiness, and happiness. What more do they, can they, desire?—What else could we ask for them? We would not call them back and deprive them of the glorious inheritance on which they have entered. Have you lost a beloved child? You would not mourn if that child were here on earth, made perfectly holy and happy, and clothed with honors, and power, and wealth, beyond your highest thought. And if God has called your child out of a world of sin and misery, and raised it to a throne at his right hand, and put on its head a crown of glory, and a harp of gold in its hand, what mean you to weep and break your hearts, as if some evil had befallen your loved one.—"Blessed are the dead who die in the Lord;" and if they are blessed, let us not weep for them. Our tears are witnesses against us, that, in our selfishness, we prefer to have those we love, near us, though they gain by being removed. But,

3. God's will be done. That is reason enough to quiet the murmurs of any one but an Atheist. "The Lord God Omnipotent reigneth," and, let Him do what he will, his creatures ought to say, Amen, Hallelujah!!! But because He has his way, and we cannot have our own, we are not wont to repine. He has told us that "as the heavens are higher than the earth, so are his ways higher than ours," and yet we are disposed to complain, as if we were wiser than God. Why "the foolishness of God is wiser than men." It is true that we cannot now understand all the purposes of God, that are answered by our affliction. This ignorance is the severest part of the chastisement. Could we see all the objects that are accomplished by the dispensations of Providence under which we mourn—how the glory of God is immediately and remotely promoted—how the happiness of the departed is infinitely augmented—how our own sanctification is to be advanced—how the salvation of others is perhaps to be secured, we would call on our soul and all that is within us, to bless the name of the Lord. But God's purposes will be accomplished though we know not how. This we believe, and our faith ought to satisfy us as perfectly as sight. Jesus said unto Thomas, "because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed." 4. We shall meet our friends so soon again, it is hardly worth while to weep. Paul's friends on parting with him, fell on his neck and wept sore, "sorrowing most of all, that they should see his face no more." But when the Saviour bade his friends farewell, a dying farewell, he bade them not to weep. "Let not your heart be troubled. I will come again and receive you unto myself—that where I am, there ye may be also." Our departed friend has gone before us, but we shall soon follow. We might weep that we cannot bear him company, but not that he is called first. "The night," through which "weeping endureth," is short, but joy cometh in the morning.

But why "weep sore for him that goeth away?" 1. Those who depart from God are in awful danger. Sin is a state of separation from God. All sinners are in danger of hell. The wrath of God abideth on them. Their feet stand on slippery places. Fiery billows roll below. Any moment they may fall into the angry flood.—They may be dashed on the rocks of eternal damnation! If your child were hanging over a horrid precipice, and liable to fall into instant destruction, your agony would be inexpressible. All your children, all your friends, may this moment be suspended by the brittle thread of life, over the bottomless pit. The author of our text, saw his friends in this danger, and in the anguish of his soul, he cried, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night." David looked on his, and said, "Rivers of waters run down mine eyes."

2. Our tears may move them to think of a return. We are creatures of sympathy. Sinners feel. Seeing our distress, they might inquire the cause, and learning it, a natural reflection would be, "if others weep for me, I ought to weep for myself." But if the hard-hearted sinner can say, "No man careth for my soul," he will not be apt to care for it himself. And the more you feel for wandering prodigals, the more you will strive to bring them back to God. Your tears, and prayers, and labors may prevail.—Then, though one child or one friend be now a corpse in your dwelling, you may rejoice over another saying, "This my son was dead and is alive again, he was lost and is found."

3. Our separation from impenitent friends may be eternal. Between us and them now there is a great gulf; there may be a greater, and an impassable one hereafter. Oh, there'll be mourning, mourning At the judgment seat of Christ: Parents and children there must part, Must part, to meet no more. Tears for them now, may save tears for them then.

Finally, so Christ said to those who wept for him when he was about to die. Turning and beholding the heart broken women that followed him, he said, "Daughters of Jerusalem! weep not for me, but weep for yourselves, and for your children." He wept over a world in sin. "Weep ye not for the dead, neither bemoan him, but weep sore for him that goeth away."

IRENEUS.

HOW SHALL I KNOW I AM EFFECTUALLY CALLED?

Ans. 1. He who is savingly called, is called out of himself, not only sinful self, but righteous self; he denies his duties and moral endowments. *Not having mine own righteousness*. Phil. iii. 9. He whose heart God hath touched by his Spirit, lays down the idol of self-righteousness at Christ's feet for him to tread upon, he useth morality, and duties of piety, but doth not trust to them. Noah's dove made use of her wings to fly, but trusted to the ark for safety. This is excellent, when a man is called out of himself. This self-renunciation is (as Austin saith) the first step to saving faith.

2. He who is effectually called hath a visible change wrought; not a change of the faculties, but of the qualities; he is altered from what he was before; his body is the same, but not his mind; he hath another Spirit. Paul was so changed after his conversion, that people did not know him. Acts ix. 21. Oh what a metamorphosis doth grace make! And such were some of you; but ye are sanctified, but ye are justified. 1. Cor. vi. 11. Grace turns the heart. In effectual calling there is a threefold change wrought.

1. There is a change wrought in the understanding: before there was ignorance, darkness was upon the face of the deep, but now there is light, *Now ye are light in the Lord*. Ephes. v. 8. The first work God made was light; so it is in the new creation; he who is savingly called, saith as that man in the gospel, *Whereas I was blind, now I see*. John ix. 25. He sees that evil in sin, and excellency in the ways of God as he never saw before. Indeed this light which the blessed Spirit brings, may well be called a marvellous light. *That ye should shew forth the praises of him who hath called you unto his marvellous light*. 1 Pet. ii. 9. It is a marvellous light in six respects. 1. Because it is strangely conveyed; it doth not come from the celestial orb, where the planets are, but from the sun of righteousness. 2. It is marvellous in the effect: this light doth that which no other light can, it makes a man see himself blind. 3. It is a marvellous light, because it is more penetrating; other light may shine upon the face, this light shines upon the heart, and enlightens the conscience. 2 Cor. iv. 6. 4. It is a marvellous light, because it sets those who have it a marvellous; they marvel at themselves, how they could be contented so long without it; they marvel that their eyes should be opened, and not others; they marvel that notwithstanding their lated and opposed this light, yet it should shine in the firmament of their souls. This is that, the saints will stand wondering at to all eternity. 5. It is a marvellous light, because it is more virtual than any other; it doth not only enlighten, but quicken, it makes alive those who were dead in trespasses and sins, Ephes. ii. 8. Therefore it is elegantly called the *light of life*. John viii. 12. 6. It is a marvellous light, because it is the beginning of the everlasting light. The light of grace is the morning star which ushers in the sun-light of glory.

Now then christian, canst thou say, that this marvellous light of the Spirit hath dawned upon thee? when thou wast enveloped in ignorance, and didst neither know God nor thyself, suddenly a light from heaven shined round about thee. This is one part of that blessed change which is wrought in the effectual calling.

11. There is a change wrought in the will. *To will is present to us*. Rom. vii. 16. The will which before opposed Christ, now embraceth him; the will which was an iron sinew, now is like melting wax, it readily receives the stamp and impression of the Holy Ghost. The will moves heaven ward and carries all the orbs

HARTFORD, FEBRUARY 28, 1840.

"PARTIALISM."

The word at the head of this article, is quite a favorite term with a certain class of persons, when speaking of the doctrine of a future judgment, and a future state of rewards and punishments. A more palpable misnomer could hardly be conceived. To denominate this doctrine "Partialism," in contradistinction from the sentiment (or rather theory) that no difference will exist in the condition of men in a future world, is a gross perversion of language, to say the least. A day of judgment and future retribution is absolutely necessary to vindicate God's impartiality in the administration of justice. If it be indeed true, that the dispensation of the Almighty's judgments ends with this present life, then is there no government on earth so *unequally* and *partially* administered as His. The idea that all mankind receive their full deserts in this life, is so utterly at variance with common sense and every man's observation, that the very statement of the doctrine would seem to stamp it as irrational and absurd.

There is no feature in our present state of existence, more striking, than the universal disorder which pervades the moral world. Here, the wicked rejoice, while the righteous mourn—the guilty live at their ease, while the innocent suffer—wrong prevails over right—oppression triumphs over justice. And these disorders, in a vast proportion of instances, are such as cannot be rectified by human legislation. Who has not seen the lordly oppressor crushing his victims with an iron (perhaps we should say *golden*) grasp—defrauding and robbing the poor—trampling upon their rights—and all with perfect impunity, because he has the power to overreach, or the cunning to evade, the arm of the law? Whence comes the trite saying, (in which there is verily too much truth,) that "there are more rogues out of prison than in?" From the imperfection of human legislation; and it is an imperfection that never will be and never can be remedied in the present state of existence. Justice in this world is *blind*, in more senses than one, and this blindness is of too inveterate a nature for human oculists to remove.

But we shall be told, perhaps, (as indeed we have been told,) that God, in his providence, always finds a way to make up such deficiencies; and that in such cases as we have referred to, the offender suffers his punishment in his own conscience. Unquestionably there are many who experience more mental anguish in consequence of their transgressions, than any of us are aware of, but after all, it must be apparent that this rule will not hold good. The very tendency of crime is to sear the conscience, and render it proof against remorse; and the very term which we use, when we speak of "a hardened offender," implies the truth that the greatest criminal suffers the least from this source. There are exceptions to this, we know, but as a general principle it cannot be gainsayed.

It is in this condition of universal moral disorder which marks the present life, that we find one of the strongest arguments for a day of general judgment. We here see the necessity for that day which the apostle calls the day of "the revelation of the righteous judgment of God." Then all these disorders will be rectified, and God's righteous impartiality vindicated. The awards of that day will be "according to truth," and the whole intelligent universe will be brought to acknowledge God's everlasting justice. And while the incorrigibly wicked will all alike "perish," yet the degree of punishment will be measured according to the standard of strict equity. No truth in God's word is more clearly established than this; and whatever objection men may make to this doctrine, surely nothing can be more grossly inconsistent than to call it *partialism*.

FOREIGN MISSIONS.

The Baptist Missionary Magazine for March, is received. We are glad to see that the Circular issued by the Board in January, has been efficiently responded to from various quarters, and that the prospect in regard to financial matters, looks more encouraging. Still, it is by no means such as will admit of any relaxation of effort on the part of the friends of missions. The amount received during the month ending February 1, is \$3,888 81.

We copy the following item of recent intelligence from Burmah. It is an extract of a letter from Br. Kincaid, dated Maulmain, July 3, 1839, giving an account of the state of the missions at that time:

I am still preaching to the native church in this place, twice on the Sabbath and four times during the week. Br. Stevens preaches Tuesday and Friday evenings. I have recently baptized five converts, and there are five or six others who are expected soon to receive this ordinance. Not long since the head native officer invited me to preach at his house, which was well filled with earnest listeners. The truth is evidently gaining ground here; the violence of opposition has diminished, and the number of inquirers is greater than was ever known here before. Br. Stevens has commenced his school, and has the superintendence of all the assistants at this station.

About six weeks since, information was received from Ava, that the king had ordered 70 or 80,000 men to march for Rangoon, Bassein, and

Toung-Oo, under the command of three of his sons. Now the order is countermanded. I have just received letters from Moung Na Gau and Moung On Doung, of the church at Ava. They give intelligence of the death of Moung Moung, one of the brethren of the church, and state that they have been threatened by the authorities, but hitherto they have been providentially preserved. I long to be there. My whole heart is there. If I had consulted my own judgment exclusively, I should have been there some months ago. Perhaps, however, it would not have been a wise course. My health is altogether better than it was a year since, and I hope I shall yet recover my original vigor. Mrs. Kincaid is far from being well. Br. Judson is still unable to preach. Br. and sister Simons have just buried two of their children, and another is dangerously ill. On the 21st of June, we heard from sister Brayton. She was then given up by two physicians, and was expected to live but a short time. Br. Wade has recently been suffering from his old complaint, which we much fear will ultimately cut him down or drive him from the country. We have intelligence that Br. and sr. Howard reached Pinang in safety, and that they were anticipating much benefit from the voyage.

* Accounts of a later date speak more favorably of the state of Mrs. Brayton's health.

The following article is from a late No. of the *Chronicle of the Church*. While perusing it, we were forcibly reminded of a remark recently made by a member of a neighboring church. In former years, he had been prospered in his worldly affairs by his industry, had acquired a handsome property, (as the phrase is,) but during the late derangement in the financial affairs of the country, he was doomed to see nearly if not all his property swept away from him.

While conversing with a friend respecting this reverse in his circumstances, he remarked:—"There is, after all, some pleasure in the reflection that when I possessed property that I could call my own, a few thousands of it were deposited in the Treasury of the Lord."

Is not this a practical commentary upon that exhortation of our Saviour, "Make to yourselves friends of the unrighteous Mammon?"

A SAFE AND PROFITABLE INVESTMENT.

All persons desirous of securing to themselves the use and increase of their property, wherewith they shall be free from fear as to its safety, and certain of a constant income, will do well to consider the following proposals. The owner and ruler of this world, offers unto such as shall leave unto him their property, an hundred fold, with a reversionary title to the enjoyment of his special kingdom, where he reigns in indescribable glory. And that all may have an opportunity of evincing their confidence or distrust of his word, and of sharing his bounty, if disposed; he pledges the same, unto whoever will forego the consideration of gain, honor, ease, social enjoyment, and devote themselves unto his service. Hear his words, "every one that hath forsaken houses, brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, shall receive an hundred fold, and shall inherit everlasting life." Remember that it is *God* who promises; your Creator and sustainer. He who causes seed time and harvest, summer and winter, day and night. It is just as certain that his promise will be fulfilled as that the sun will set or the dead rise, or judgment come, or the soul live, or your body die; just as certain as there is a God. And what is more, the return will be made in real benefit and enjoyment. Unlike the interest received of man, which must be treasured with care and used with judgment in order to derive advantage from it; here the interest is paid in actual enjoyment and satisfaction; in a continual feast of joy and good things. There is no liability to mispend, or lose by carelessness or extravagance;—no possibility of being disappointed as to the pleasure received;—no chance to over-estimate the happiness to result from such an estimate.

Would you like to know an instance in point? I will refer you to that of the Apostles, as one you can easily acquaint yourself with. They will illustrate either or both classes. Paul was a man of eminent talents and learning, who might reasonably have anticipated distinction, wealth and enjoyment; he left all for Christ. Others left home, kindred and comparative ease and contentment for Christ; both were repaid with ten thousand fold of peace and joy. They would have deemed the gift of all earth as mean, compared with the return they had. Or take the case of Henry Martyn, a young man of great expectations, who might have reasonably indulged hopes of honor and riches, caressed by many friends, ready to contribute to his comfort and welfare, who left all for Jesus' sake. If there be any truth in man, we must believe that he thereby counted his own good and received a far greater amount of real satisfaction and happiness, than could have possibly been acquired by the most successful pursuit of honor and wealth. To doubt therefore, this promise, is to doubt God's veracity—facts and revelation—which at least in theory, we presume no man will venture to do.

There are however some incidental advantages of no small consideration to be enumerated amongst the benefits of this investment, which may serve as an incentive to move you to make it. The desire of promoting the welfare of our children is a powerful stimulant to parents to procure and preserve property. But if invested in temporal goods, it often fails of reaching its destination, or causes in the recipients, inactivity, dissoluteness, forgetfulness of God and a miserable life, with a still more wretched eternity. But life, with a still more wretched eternity. When given unto Christ, it cannot fail of reaching them, and blessing them with what is more to be prized than gold or precious stones. It will tend to make them industrious, virtuous, confident in God's promises, happy in life and eternity.

But if what I have already declared unto you will not move you to embrace this offer, it will be in vain to mention more; and yet I cannot forbear saying, that you would thereby escape rebukings of God which have so signally rebuked the unbelief of men, and taught them the folly of trusting in themselves. Were Christians actuated by faith in this promise, it would happen to

From the Christian Watchman.
MR. ISAAC DAVIS.

Mr. Isaac Davis, of Boston, was one of the unfortunate passengers on board the Lexington. His name will be long cherished by those who best knew him. His family and connexions who have known his society feel deeply his loss. He was an affectionate husband and father, a tried friend, a respected and valuable citizen. His house was the seat of hospitality, where the stranger, the orphan, and the friend, have found a welcome reception. All who came under his roof, were congratulated with a smile, and most cordially entertained. His home was rendered cheerful and happy by his presence.

It is now in mourning—*deep mourning*. It has been thus before. There his brother (Rev. G. F. Davis) spent the last few days of his life, and died. The writer well remembers an interview he had with Mr. Davis, previous to his death, when he calmly said—"Well, my family are in Hartford, but I am here in my good brother's house, and I shall not want for any thing; and I am almost willing to die if I knew my death could be the means of my brother's salvation."

During the whole of his sickness he experienced the most devoted attention from his brother, who could not leave him till, having prepared the body for the tomb, and accompanied it to the bereaved family and flock, he saw it laid among the dead. To this painful scene our lamented friend frequently alluded—with emotions which expressed a serious and reflecting mind. He was a member of the First Baptist Society in Boston, and has been a member of the Society's Committee for the past twelve years.

What is said of Prof. Follen, respecting a poetical quotation on death, which he introduced in one of his last lectures, may be appropriately applied to our friend, Mr. Davis. A fortnight before leaving his home for the last time, he was observed one evening to be intensely thinking on some important subject which occupied his mind. He was asked by his wife, why he appeared so silent? He replied, "I was thinking of a silver plate under our Meeting-house, and of the names upon it;" having repeated them he then added, "Deacon Sullivan is an aged man, Deacon Goddard and John K. Simpson are dead; and I shall soon be gone." How unconscious that his prophecy was so soon to be fulfilled.

He has gone with those who met the same melancholy death, to give up his account to a just and holy God. While living he did not fail to conciliate the esteem of a large circle of acquaintances.

"The poor that cried, the fatherless, and him that had none to help him," have been bereft of one, who sympathized with the suffering, and who gave with a liberal hand. Our friend speaks to us all by his death, from some unknown spot in the deep. He speaks to a busy, and thoughtless community—to the aged and the youth—to the man "in full strength." He speaks, "Boast not thyself of to-morrow!" "Set thy house in order!" We may leave home to-day never to return. "Familiar thoughts," says Young, "will slope the way to death. So that when we come to our journey's end, we may find a gradual descent." Am I prepared to die? H.

GIVE YOUR MINISTER A PULL.

A few evenings since, a pious sailor was present at a prayer-meeting in this city, and gave a very sensible exhortation. Addressing Christians, he urged them to pray for their minister, and co-operate with him in his efforts to do good. "I was present," said he, "last Sabbath; and as I saw him laboring with all his might to bring sinners to Christ, poor man, I wanted to give him a pull. It seemed as if he was alone, and none to help him." Christian reader, do you ever feel as if you wanted to give your pastor "a pull;" that is, to help him in his difficult, soul-winning service? are you a co-worker with him?—*Christian Watchman*.

BAPTISMS IN PORTLAND ME.—On Sunday last twenty-one were baptized in this city—five by the Pastor of the first Baptist church, and sixteen by the Pastor of the Temple-street church. The day was pleasant, the assembly large, and the services deeply interesting.—*Portland Advertiser*.

BAPTISMS IN TOPSHAM, ME.—We have been favored with the perusal of a private letter from the pastor of the Baptist church in Topsham to a brother in this city, from which we learn that in that town, thirty-seven have been baptized and added to the church under his care, and several others have been received as candidates. It is hoped that not far from one hundred have indulged a hope in Christ. Thirteen have been received to the fellowship of the Free-will Baptist church in that place.—*Id.*

REVIVAL IN CINCINNATI.—The western Christian Advocate says: "This gracious work is spread all over the city, and many are turning to the Lord, not only in the Methodist Episcopal churches, but in the Presbyterian, Episcopalian, and Baptist churches; and our prayer is that this gracious work may go on, until the whole city is brought to bow at the foot of the cross."

From the Cross and Journal.

ZANESVILLE, FEB. 3, 1840.

BROTHER COLE:—I am happy to inform your readers that the Lord has not forgotten to be gracious to his people in this place. In the Market-st. Baptist church the good work of revival commenced soon after the meeting of our Association, held in August, and as the fruits of it I have been permitted to baptize a few every month. Yesterday (Lord's day) was indeed a holy day, and a pleasant season—ten willing converts, most of them in the bloom of youth followed their Master into the watery grave, making in all, 23 since the time referred to above.

In the church of which Br. Parr has recently taken the pastoral charge, there is a good work in progress, and they have just commenced a series of meetings, assisted by Br. Gear. I understand that several persons are expected to obey their Master in baptism on next Lord's day. Considerable excitement prevails also in the Methodist congregation. Oh that Zanesville may be renovated and truly blessed.

In haste, yours, &c. G. I. MILES.

of the affections along with it. The regenerate will answer to every call of God, as the echo answers to the voice. *Lord, what wilt thou have me to do?* Acts ix. 6. The will now becomes a volunteer, it lists itself under the *Captain of Salvation*. Oh what a happy change is wrought here! before the will kept Christ out, now it keeps sin out.

III. There is a change in the conversation. He who is called of God, walks directly contrary to what he did before; he walked before in envy and malice, now he walks in love; before he walked in pride, now in humility. The current is carried quite another way. *I have lived in all good conscience.* Acts xxiii. 1. As in the heart there is a new birth, so in the life a new edition. Thus we see what a mighty change is wrought in such as are called of God.

How far are they from this effectual call, who never had any change! They are the same they were forty or fifty years ago, as proud and carnal as ever; they have seen many changes in the times, but they have had no change in their hearts. Let not men think to leap out of the harlot's lap into Abraham's bosom; either they must have a gracious change while they live, or a cursed change when they die.—*T. Watson*.

PLEASURE.

There is no word in the English language so much abused in the application as this same pleasure. Instead of being employed only in its legitimate sense, it is tortured into a thousand meanings, as wide of the true one as can well be imagined. Let us try a few examples.

Half a dozen young men get together at a tavern. After eating voraciously of various unhealthy articles of food, they will potations of brandy, sherry and champagne, until, in the midst of noise, uproar and excess, they lose their senses, sally into the streets, disturb the public peace with their clamor, are taken into custody, brought before a justice, censured, fined, and exposed to public ignominy. And yet this they call *pleasure*!

On a midsummer day, two men hire a boat.—Taking with them a lump of hard cheese, a handful of crackers, and a bottle of brandy, they row themselves into the channel of the river, and here they will sit eight mortal hours beneath a broiling sun, scarcely exchanging words with each other, watching with intense interest a long line of cord, and occasionally drawing in a fish, which they throw into the muddy bottom of their boat, there to flounder and flounder in dying agony. And this they call *pleasure*!

Four persons—grave, sedate, respectable persons—seat themselves on the four sides of a mahogany table. Each provides himself with a bundle of painted bits of paper, and there they continue to throw down before them, or mutually exchange, until a long night has been wasted and the grey dawn is peeping through the half closed shutters. At this while they have maintained, except at rare intervals, a solemn silence. Now and again, two of the number, thrusting their hands into their pockets, draw forth sums of money, which they pass to their companions, and so often is this process repeated that their purses are continually emptied. As soon as the morn admonishes them to separate, they rise from the table pale, worn and haggard, with trembling hands, fevered brows, and gloomy hearts, full of dark and wicked purposes. And this they call *pleasure*!

It is a close, oppressive and sultry afternoon. The atmosphere feels as if on fire, and as it falls upon you, seems almost to cauterize the skin. Not a breath of air ventures to stir abroad lest it should be converted into flame. Ordering his carriage, the gentleman of leisure steps in and bids his coachman drive through the most popular street. Here, enveloped in a cloud of dust so thick that the eye cannot penetrate it, he passes forth and back, encountering scores like himself, but neither seeing nor being seen by them, and after an hour thus spent, he returns to his home panting with heat, stifled with dust, his skin crustled with mingled sweat and dirt, and his clothes soiled beyond the power of restoration. And this he calls *pleasure*!

An honest citizen, with his wife and daughters, leaves his comfortable mansion where they are abundantly supplied with all the means and appliances of enjoyment. Either they go to some fashionable resort, where the whole of them are stowed into a room eight feet by four, with the privilege of two hours' unmitigated sunshine out of the twenty-four, and the mighty companionship of whole troops of acquaintances, or journeying further, after several days of fatiguing travel, they reach some noted Springs, there to sleep on the damp floors of dirty cabins, and be obliged to resort to the most disgusting forwardness to obtain the necessary supply of food. And this they call *pleasure*!

Truly may we wonder that these things are so, and yet are not the instances constantly before us? Turn where we will, we find these and other examples, not less striking, of the gross perversion of this unhappy word *pleasure*.—*Philadelphia Ledger*.

LUTHER, BAXTER AND BUNYAN.

"Look at Luther;"—was it in cloistered ease and quietness of life, with the Church and the world all his friends, and every thing gliding smoothly on, that Luther became the man he was, and accomplished all he did for the world? "No, in no wise." Luther was a man whom his master trained for the work appointed him, amidst the convulsions of the Church of Rome, the rockings of moral earthquake, and under the thunder of the anathemas of the Pope, with friars and priests, and diets and counsels and cardinals to dispute him, and denounce and curse him; and under summons and arrangements, and examinations and threatenings, which require the courage of a soldier, and the spirit of a martyr united.

Look at Baxter, who went down to his grave in old age, beautiful in unwonted sanctity of character; and whose voice, in his books, is now out-praising scores of us, common ministers; and his posthumous usefulness surpassing that of many a man employing his living powers in all their efficiency.—How became he the man he was? By the help of a body which lived in pain; and of spiritual trials extreme; and of calamities, in the professed house-hold of the faith-

ful, uncounted; by the indignities, and overbearing, and haughtiness, and persecuting trials of judges; and by the gainsayings, and attacks of controversialists who kept him continually on the alert, with his pen, for the defence of the faith, while he was also devoted to preaching it.

How was the character of Bunyan formed? God in his wise providence, permitted, that as this man "walked through the wilderness of this world, he lighted on a certain place where was a *den*, in which he lay and slept and dreamed;" and where his soul conceived the rich and various instructions, of his beautiful allegories. And although the sufferings of Bunyan, as a "prisoner of Jesus Christ," were grievous, yet, many have had occasion,—and many more will have it while the world stands,—to bless God that Bunyan was shut up in Bedford prison, to do work for Christ and the souls of men, which we know not that he would have done any where else. And more than this; if ever a man advanced in holiness and grace under the very showers of "the fiery darts of the wicked," amidst the temptations of the devil, and the roaring of that lion, who "walketh about seeking whom he may devour;" and of whom it might be said "the more he was afflicted the more he grew," and increased in strength for the confounding of the wicked; then such a man was Bunyan.

The truth illustrated in the case of these and many other men we might mention, is this, that when God will prepare men for peculiar usefulness, and make them eminently holy, he deals by them, as by that "third part" of his people, of whom speaks the prophet Zechariah, "brings them through the fire," refines them as silver is refined,—trials them as gold is tried," carries them through a process of melting, which separates the dross and alloy, moulds them, into a brightness of his own, and adapted to reflect his image to the eyes of men.—*Rev. E. W. Hooker on the Div. Discipline of the Ministry.*

HAVE ME EXCUSED.

Dr. Franklin is said to have had a servant who was never in the wrong. At length the Doctor's patience was exhausted, and he said, "My friend, you and I must part. I never knew a man who was good at making excuses, good at any thing else." And who that has been conversant with the development of men's minds in regard to religious duties, will not see the propriety of the Doctor's remark. There are those who cannot be approached in the way of enforcing any serious religious obligation, but they are prepared for you. They are guarded as by a flaming sword that turns every way, and effectually prevents every successful assault. It is a matter of melancholy curiosity to witness the sagacity and skill with which almost every form of religious obligation is prevented from gaining any hold upon the heart. A man is angry; but it is honest and rational indignation at what is wrong. He is covetous; but it is that he may add more worthy objects than any he has yet seen. He is extravagant; but his station in life requires it. He is slothful; but active exertion would ruin his health. He neglects his family; but some noble enterprise of science or philanthropy calls him away. So every self-denying duty of religion in its turn, knocks in vain at the door of his heart. He must be excused.

Here is a constant process of self-deception. The man who is armed at every point with an excuse, is the very man who will toss all these pretences to the winds wherever his own heart is deeply interested. He who cannot speak of Christ to a little circle of friends, or to a neighbor, through diffidence and modesty, can utter himself boldly and with power when any worldly interest presses him. He who cannot pray because he has no gift, can engage in any of the forms of social intercourse with facility and delight.

The self-excuser is a self-deceiver. He is inflicting injury on his own soul by all his attempts to evade the transitory inconvenience, which religious duty imposes. He weakens his own moral power, he reduces himself to a miserable impotency in the church of God, if unhappily he is connected with it. If he is good at excuses, he is "good for nothing else."—*Recorder*.

"I MUST PAY MY DEBTS."

Yes, my brother, pay your debts. But how happens it that you are always in debt? I have known you these many years, and whenever you have been solicited to give any thing for "the furtherance of the gospel," your answer uniformly has been, "I cannot give; I must pay my debts." You have every year added something to your property. You have seemed eager to possess real estate, and as often as you have paid for one piece, you have purchased another upon credit, and so you have kept in debt. All this while you have been a member of a christian church, and have had the reputation, in the worldly sense, of a man of integrity. But what will be your reputation when you come to stand at the judgment-seat of Christ?—*Christian Watchman*.

REV. JONAS KING, of Greece, writes that a wealthy Jew, brother-in-law of the Rothschilds, is said to be trying to negotiate for some land in Palestine, so as to have a colony planted there. The opinion of Doctor Dwight, President of Yale College, given in his sermons on the Jews, is, that the Jews will as a people return to Judea, and after some troubles, be converted to Christianity. A movement like the one referred to by Mr. King, seems to indicate that this object will be accomplished. Mr. Fiske, the missionary, once made a striking remark on this subject; which is that prophecies respecting the Jews' dispersion were literally fulfilled, and why should not the prophecies of their restoration be also fulfilled literally? The Jews as a nation or people, are to be converted to Christ, and why not brought first to their own land, that they may be as an independent nation at the time of yielding to Messiah's reign. Such a restoration would indeed be as "life from the dead," as to its effect on the world.—*Chris. Panoply*.

Scan your own hearts, and make use of the discoveries you get there, to enable you to dive into consciences, to awaken hypocrites, and to separate the precious from the vile.—*Holyburton*.

them as to the people of Israel, when darkness rested upon the dwellings of the Egyptian; joy would resound in their habitations, while the unbelievers would fill the air with sorrow and lamentations. Just and right are the judgments that sever the heart from its idol, and scatter the riches of him who would not confide them to the keeping of his Lord and Master. See to it, ye who profess to be disciples of the same Christ who hath spoken these words, lest ye deny him before men, till you commit unto him your immortal souls, and can you not trust him with your temporal concerns? Can you depend on his word for eternal happiness and safety, and not for the care of your body? Away with such folly; he that believeth shall be saved, and he that believeth not is condemned already. The God of this world hath blinded the minds of multitudes, who think they do God service, by the bestowal of their superfluous wealth, who need but a faith that works by love, and purifies the heart, to send salvation unto still greater multitudes. May he who opened Lydia's heart, unloose theirs from the bondage of corrupt affections. T. B.

GOOD NEWS FROM TEXAS.

A friend in this city has favored us with the following extract of a letter from Rev. David Wright, of Westfield, Mass., dated Feb. 19th, 1840. Who will not rejoice at the intelligence of the formation of the first Baptist Church in Texas? and what disciple of Christ will refuse or forget to pray for the increase and prosperity of this little band, as well as for the multiplication of such churches throughout the infant republic? God grant that this "little one may become a thousand."

My DEAR BROTHER,—

I write you these few lines that you may rejoice with me on account of that good news which the following extract of a letter from my son D. R. W. communicates, dated at Galveston, Texas, 1st Feb., 1840.

"The messenger of Jesus Christ, and the minister of his people is come at last!—Last week I was rejoiced to welcome in our city our beloved Baptist brother, the Rev. Mr. Hucks, who is sent out as an Agent of the American Baptist Home Mission Society, for the purpose of ascertaining the places where a Baptist Missionary is wanted. Br. H. has preached three sermons for us, and good ones too. He is a man of the right stamp for the business. Last evening we met at the house of Mr. Borden, for the purpose of organizing a Church, which was done, composed of five males and four females. There are some five or six others in this city, who are members of Baptist churches, but who have not their letters with them, and Br. H. thought it most prudent for them to obtain letters before joining,—prudence which I admire, and to which I believe all assent, both those having letters, and those not having them. But forming a Church is not all. Br. H.'s labors have already been blessed; and next Sabbath morning, if nothing happens, I shall once more witness a Baptism, the subjects of which are Mr. B. and lady of this city. Mr. B. is one of the most respectable and influential men in this city and republic, late Collector of this port, a man of sterling character and great worth. So our beloved little Church will receive an addition of two members in less than one week, making eleven.

"Mr. H. will remain with us three Sabbaths, and then proceed to Houston, Austin, &c. and pass through here on his return, and stop a few days. He is the man we want in Galveston. We must have such a man here forthwith. Sister A. and myself are members of the first Baptist Church in the Republic of Texas. God grant that we may be worthy members. But my space is gone, and my heart is full. If I could write over six such sheets, I might convey to you a part of my joy and happiness in the love of Christ, and my delight at the prospect of Zion in this city. Father, mother, brothers, Baptists one and all, and Christians of every name, pray for Galveston. I have been to church every night this week before to-night; and it is as rest to the weary limb and aching head of the Christian, to hear such sermons and to wait upon God."

D. R. W.

Br. Wright, the author of the foregoing letter, we are happy to learn, has established himself at Galveston, as a general commission merchant. His advertisement in the Galveston paper, is accompanied with references to the most respectable houses in Boston, New York, New Orleans, Mobile, Houston, and Galveston.

REVIVALS.

In North Marshfield, Mass., an interesting work has been experienced. Ten have been baptized, and several more were expected to come forward.

In North Attleborough, the work has been more powerful—thirty-four having been received to the church, twenty-eight of whom have been added by baptism.

At Shelburne Falls, a precious revival has been enjoyed—about thirty have been hopefully converted.

At Cabotville, the state of feeling is quite interesting. Several have been converted, and numbers are inquiring.

At Oxford, Mass., a good work of grace is going on.

At Waterford, Saratoga Co., N. Y., twenty-one have been recently baptized, and others were ready to follow.

At Port Byron, N. Y., fourteen have been baptized.

At Topham, Me., more than sixty have been received as candidates for church membership, fifty of whom have been baptized. New cases of conversion occur almost daily.

At Bath, Me., about thirty have professed to experience a change of heart, and the work is said to have apparently but just begun.

NEW HAVEN.—We visited New Haven during the past week, and found the work in the Baptist church progressing. More than twenty have been hopefully converted, and when we left, the number of anxious inquirers appeared to be increasing.

DEDICATION AND ORDINATION.—At Heath, Mass., (as we learn by the Watchman,) the Baptist meeting-house has been recently removed to the centre of the town, and enlarged. It was dedicated to the worship of God, on Wednesday, the 4th inst. In the afternoon of the same day, Brother Samuel C. Chandler was ordained as pastor of the church.

INQUIRY.—Can a person be a Christian, acting upon the principles of Christ, who comes into the church and holds his treasures at arm's length without? Is there no danger that his heart is where his treasure is—away from the cause which he professes to love? Farther—Can a Christian be justified in neglecting to give one-tenth of his possessions in the cause of the Lord, who has given him all? Matt. vi. 21.

ALBANY.

We have just received the following interesting letter from brother Hodge, dated

ALBANY, Feb. 24, 1840.

DEAR BROTHER CUSHMAN.—I embrace a moment of time, as it passes, to inform you and your readers of the progress of the work of mercy among us. Our meeting of days commenced about the time that Br. Knapp left the city. Up to that time, our people and myself had attended the meetings in the Pearl Street Church, when of course, the circumstances of my congregation required our meeting-house to be open. I endeavored to impress on the minds of the congregation in Green Street, the importance of attending upon Br. Knapp's ministry, as much as their other duties would permit. Many did so at my urgent request, and were deeply impressed with a sense of divine things, while others refused or excused themselves. At this crisis our meetings began. The church had for several weeks felt the deep necessity of humbling themselves before God. Indeed, for five or six weeks previous to Br. Knapp's coming to our city, our church had fervently prayed that the blessing of the Lord might come with him, and when he commenced his labors in the Pearl Street church, it cheered my heart to see my brethren rally around him, and hold up his hands by their prayers. This convinced me that the Lord had a blessing for us also. When Br. Kingsley commenced his labor among us, a number were seeking the Lord, and some rejoicing in hope. But the work received a new impetus, and from one hundred to one hundred and fifty came forward to the seats for prayer.

I had an inquiry meeting every afternoon, which still continues, and here let it be recorded to the praise of God's rich grace, at every inquiry meeting yet held, some precious souls are led to indulge hope. In the inquiry meeting I simply direct the anxious sinner to the atonement of Christ, and urge them to rely upon this alone, for I have no confidence at all in any measures, or mode of operation, which excludes Christ, or even makes his atonement of secondary importance. It is an interesting fact in connection with these meetings, that the church has continued to pour out fervent supplication to God for the success of our efforts.

Br. Kingsley remained with us three weeks, since which time I have preached every evening, and shall probably, for weeks to come, if the Lord spares my health. Last evening, about one hundred presented themselves, requesting the intercession of the church, a great proportion of whom were young men of a most interesting character. Indeed, far the greatest proportion of those added to the church, are males, mostly young men.

One hundred and thirty have been added to us since the first Lord's day of this year, several of whom of course were Paedobaptists, as we could not well baptize so many, without bringing many of our Paedobaptist friends to witness the rite, the administration of which seldom fails to convince those whose minds are open to conviction. Among those of our Paedobaptist friends who have been taught 'the way of the Lord more perfectly' through this means, one was a Paedobaptist minister, and another an elder in a Presbyterian church. They have been baptized, and are now members of our church, rejoicing that they have found the truth as it is in the Gospel. These Baptists have called out pamphlets in abundance, they have not as yet, however, satisfied every inquiring mind on that subject.

The Paedobaptist minister before referred to, has been a preacher in the Methodist connexion for seventeen years past; he is a brother hitherto highly esteemed in that denomination, and preaches to very general acceptance.

Meetings are being held in almost every evangelical church in the city. Let me ask an interest in the prayers of my brethren in Connecticut, and elsewhere, that this work may not stop till this whole city be converted to Christ.

Affectionately Yours, J. L. HODGE.

Mr. EDITOR,

DEAR SIR.—I noticed in Mr. Knapp's account of the revival in Albany, as an evidence of the genuineness of this work, one of the converts named Br. Hodge \$1500—\$500 each for three Charitable Institutions. I know it is said of one, that "he loveth our nation, and hath built us a Synagogue," but is it in fact, proof that this person who gave the \$1500 is as pious as Mr. Knapp thinks of him? Far be it from me to detract from any man's moral or Christian character, but I confess I fear that sometimes a man's piety is rated too high, for the abundance of his possessions, if he throws a part of it into the treasury of the Lord. As we are all soon to be called to our final account, is it best to flatter the vanity of those who are able to give so much? Is there no danger of such a brother wanting a little more influence in the church than he would allow to a poor but pious brother? Although religion cannot be bought with money, it has always cost money or its worth, since the day of Abel's lamb. Now let every one give what the word and Spirit dictates, and let an able hand tell how it ought to be appreciated by all concerned.

B. C.

*And does the word and Spirit dictate to any, to give away property, when he is not sufficient of other means to fulfill his just engagements? Our correspondent is certainly correct, so far as his remarks relate to the principle of measuring a man's piety by the amount of his possessions, or the sum of money he can give to benevolent objects. Nevertheless, we do regard it as one good evidence of a convert's sincerity, when he is thus induced to consecrate his possessions to the service of the Lord. Covetousness and selfishness are generally two very prominent characteristics of unrenowned nature, and where we find these propensities overcome, we consider it good collateral evidence of piety. Still, if we see the individual claiming in return, "a little more influence than he would allow to a poor but pious brother," we should probably set this down as a measure counterbalancing the evidence, because it would place the matter in the light rather of a "business transaction." We do not believe in any man's claiming a *quid pro quo* for having "rendered to God the things which are God's."

To the query in the note appended to the above communication, taking it in the precise form there stated, we say no. It is somewhat a singular coincidence, however, that the foregoing article and the one below came to hand about the same time, from different parts of the State. They will read very well together.

INQUIRY.—Can a person be a Christian, acting upon the principles of Christ, who comes into the church and holds his treasures at arm's length without? Is there no danger that his heart is where his treasure is—away from the cause which he professes to love? Farther—Can a Christian be justified in neglecting to give one-tenth of his possessions in the cause of the Lord, who has given him all? Matt. vi. 21.

QUEST.

OUR OWN AFFAIRS.

Our brethren will perceive that two numbers more will close the second volume of the Secretary since its resuscitation. During these two years, the paper has lived upon hope, and really there is hardly hope enough left to warrant us in commencing another volume. Feeling, however, that it is of great importance to the interests of the denomination in this State, that the paper should be continued, if it is a possible thing, and confident as we are, that if we should drop it, no one else will be willing to undertake the publication, we shall try another year—hoping that we may find something else to do, to occupy a part of our time, and help us get a living. Meanwhile, we earnestly entreat our brethren and friends throughout the State to help us.

We give the following extract of a letter just received from a ministering brother in a neighboring county, hoping that many others will be disposed to go and do likewise. This is the kind of sympathy we need:

DEAR BROTHER CUSHMAN.—I have been making some exertion to increase the number of subscribers on my list for the Secretary, and have succeeded in adding eight more to the number for which I am responsible—making in the whole on my list forty. The pay may be expected on or before the meeting of the Convention in June. I feel, dear brother, deeply anxious that you may be able to continue the Secretary, as no other periodical will supply its place in this region; and I am persuaded that if all my brethren in the ministry would adopt the course I have, there would be no difficulty about its being sustained.

Yours in a precious Saviour.

N. B. All who are indebted to us for the present and past year, are particularly requested to forward the amount. We are in pressing want of funds.

THE MILLENNIUM.—The Rev. J. B. Dods, of Provincetown, Mass., proposes a public oral discussion to Rev. Mr. Miller, upon this question:—

"Do the Scriptures teach that the Second Coming of Christ is to take place A. D. 1843, and is this natural world to be destroyed, and the whole human family at that time to receive their doom?"

MASSACHUSETTS.—The committee of the Massachusetts Legislature, on the suppression of intemperance, have reported that it is inexpedient at the present time to legislate farther on the subject.

THE next weekly Temperance meeting in this city will be held at the North Congregational Church on Tuesday evening next.

FRESHET.—The ice in the Connecticut river has broken up and passed off without damage in this vicinity. The water, however, has risen and overflowed our wharves and lower streets, as well as the meadows on the east side of the river.

At the north of us, some damage has been sustained. On Monday morning last the bridge over the Connecticut at Sunderland, Mass., was carried away and coming down with the ice against the bridge at Northampton, it swept away the two middle reaches of that also. The loss of these two excellent bridges will prove quite a serious inconvenience, besides the heavy expense of re-building them.

SUMMARY.

DESTRUCTIVE FIRE AT SPRINGFIELD, OHIO.—A rumor was in circulation at Columbus, Ohio, on Saturday morning last, to the effect that a fire had broken out in Springfield on the previous night, which had destroyed nearly half the town. This rumor is thus confirmed in a letter from Springfield, dated 24 A. M., which is published in the Columbus State Journal of Saturday. The writer says: "A fire broke out this evening, which has nearly burnt our town up. The large buildings burnt opposite the Buckeye, and several smaller ones south of it. P. Murray's building on the corner east of the Buckeye was burnt, and all its contents. We have but little of the town left. It was with the greatest exertions that we saved Mr. Werden's property and our stables."

FIRE IN NEW ORLEANS.—The St. Louis Exchange, the finest building in New Orleans, and which cost \$1,700,000, was discovered to be on fire on the morning of the 11th inst., and in a short time after it was a mass of ruins. The boarders had scarcely time to escape with their apparel. The loss of the 13th estimates the loss at \$600,000, of which \$250,000 was insured.

DEATH FROM KREOSOTE.—We understand that Erasmus D. Stevens, a gentleman who kept an Apothecary's shop in Merrimack street, on Monday night, made use of Kreosote to subdue the pain of a troublesome tooth. The first application not being effectual, a second and a third were tried in the course of the night, with more success. Towards morning, however, young Stevens waked a lad who slept in the same bed or room with him, complaining that he felt very strangely, and requesting him to go immediately for his father, who is a physician in Hanover street. The father came, but it was too late; the son was failing rapidly, and in a short time ceased to breathe. We are told that Stevens was only 20 years of age, the second son of Dr. John Stevens, and a young man of great worth and promise.—Boston Traveller.

POTOMAC BRIDGE GONE.—We learn from the National Intelligencer that the long Bridge of the Potomac, after resisting the running ice for thirty hours, gave away about 11 o'clock on Monday night, with a tremendous crash, owing to the pressure of the immense bodies of ice which floated down the river.—About two hundred yards of the bridge have been entirely swept away, including the draw and the buildings occupied by the bridge-keeper on the Virginia side of the river. By this untoward occurrence, travelling to and from the South, will be seriously impeded, and much inconvenience arise to the citizens of this District especially.

A SLAVE CONDEMNED.—On Tuesday last the case of the schr. Ann, which had been pending for several weeks in the Circuit Court of the State, was concluded. It will be recollected that this vessel was seized by the Marshal, on suspicion of having been built and fitted out expressly for the slave trade. The court decreed the vessel to be condemned as a slave.—Balt. Sun.

A bill has been reported to our Legislature, imposing a fine of \$1000 upon any railroad, steamboat, or stage coach, which shall, by negligence or carelessness, cause the loss of a person's life.—Springfield (Mass.) Republican.

A woman was found dead near the dwelling of Mr. Edwin Harvey, in Haddam, on the morning of Tuesday, the 11th inst. The woman whose name was Smith, belonged to Rocky Hill, and was often seen travelling that road on foot. The verdict of the Coroner's Inquest was—death from an unknown cause.

The report of the capture of Matamoros by a body of Mexican Federalists and Texians, is ascertained to be without foundation. They were captured two days within two miles of that place, but did not make an attack.

A DRUNKARD BURNED TO DEATH.—The Greensboro', N. C. Patriot states that a man named William Kersey was burned to death in that county on the 31st ult. He was intoxicated to such a degree, that when he lay down by a fire, and his clothes caught, he was unable to get away, and he was literally roasted alive!

DEATH OF COMMANDER DEACON.—We regret to announce that Commander David Deacon, of the Navy of the United States, expired this morning, at about seven o'clock, after an illness of about six weeks, we presume, at his residence in Burlington. This officer was one of the elders of the Navy, and few men have ever left more warmly attached friends to deplore his loss.—Phil. Gaz.

The Arkansas Gazette says a letter has been received at Little Rock, which states that the Rev. J. O. Mason, a missionary to the Creek Indians, West, was shot at by one of them, the ball perforating his coat, and very narrowly missing his person. The Creeks, says the Gazette, are mostly averse to religion and education, and, indeed, to the advance of civilization generally.

The New Orleans Times of Feb. 7th, says the lightning was as vivid, and the thunder as loud yesterday, as in the heat of July.

It is stated that it is quite sickly at Washington, and that the sick list embraces some forty members of Congress. Bilious complaints are the order of the day. Mr. Reed of Mass. is so sick that his recovery is very doubtful.

Thomas Carver, the friend and disciple of Thomas Paine, was found dead on the floor of his room, in N. Y., on Saturday morning.

A row occurred at the French Theatre, New Orleans, on the 5th inst., owing to an attempt made to represent a Vaudville which proved so indecently vulgar, that one of the recorders, who happened to be present, ordered it to be stopped. The lights were extinguished, the women shrieked, and the chandeliers were smashed.

It is said that Alexander H. Everett has been appointed to proceed to Havana, to investigate the doings of Consul Trist.

It is said that Jacob Astor, of New York, has reduced the rents upon all his city property, 35 per cent from the rates of last year.

At the last monthly meeting of the Boston Typographical Society, resolutions were introduced relative to taking suitable measures for the celebration of the coming 4th Century of the Invention of the Art of Printing.—Boston Morning Herald.

Upon opening a cod-fish, which was bought at the Bristol, R. I. market on Wednesday, by a gentleman of that town, a sea fowl was found, weighing two pounds and ten ounces, which had been swallowed entirely whole. The fish weighed about thirty pounds.

MARRIED.

In this city, on Monday evening, by Rev. J. S. Eaton, Mr. Luman Andrews, to Miss Abigail A. Post, of this city.

At Weston, on the 18th inst., by Rev. Wm. Denison, Mr. William Judd, of Newtown, to Miss Elizabeth F. Seely, of Weston.

DIED.

In this city, on the 21st inst., MAJ. GEORGE PUTNAM, aged 46 years. Mr. P. had been indisposed for some weeks past, but was not considered by his friends as dangerously ill until three or four days before his death. He was a man universally esteemed by a large circle of friends, and was truly noble hearted, public spirited, kind, and generous to all.

His sudden exit from this world, in the midst of his usefulness, has cast a gloom over the feelings of almost every citizen, while to his family his loss is entirely irreparable. Mr. P. has filled many responsible municipal offices with honor to himself and to our city, and at the time of his death was one of the Aldermen of the city. The sudden arrest of the career of such a man is truly a calamity.

In this city, on the 23d inst., Mrs. Philina, wife of Rev. F. A. Barton, of Collinsville, and daughter of Horatio Allen, Esq. of this city.

At Farmington, on the 13th inst., Mr. Abel Thompson, aged 91 years.

At Warehouse Point, Feb. 14th, suddenly, with the lung fever, Capt. Samuel Woodward, aged 65.

At Enfield, Mr. Rufus Bush, aged 85—a revolutionary pensioner; Mrs. Mary C. Jencks, wife of Mr. James M. Jencks, aged 32; Samuel Booth, Esq. aged 40; Deacon Nathan Tiffany, First Trustee of United Society Shakers, aged 74.

At Suffield, on the 15th inst., of apoplexy, Mr. William Gabriel, aged 66.

At Canton, on the 21st inst., Mr. Henry Tuller, aged 29.

At Wolcottville, on the 2d inst., Miss Melinda Beach, aged 17.

At Suffield, on the 22d inst., Mrs. Eliza G. Bestor, wife of Mr. Thomas Bestor, aged 32. Mrs. B. was an esteemed and active member of the 2d Baptist Church in this place. In the early part of her last sickness, which was very short, she had a strong presentiment of her approaching dissolution; and with true christian resignation committed her whole interest, temporal and eternal, to her Almighty Saviour, and

"With a calm unflinching trust approached the grave; Like one who wraps the drapery of his couch about him, And lies down to pleasant dreams."—Com.

Receipts for the week ending Feb. 26.

N. H. Crane, 2 00; L. Skinner, 1 50; E. Andrews, 2 00; A. Kenney, 2 00; Rhoda Eldridge, 2 00; H. Thompson, 200; L. Pardee, 2 00; W. Thompson, 1 00.

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 24th day of February, 1840.

Present LUTHER LOOMIS, Judge.

ON motion of the administrator on the estate of Fidelio King, late of Suffield, within said district, deceased. This Court doth appoint the 23d day of March next, at 2 o'clock, P. M., at the probate office in said district, for the hearing, allowance and settlement of the administration accounts on said estate.

And doth direct said administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard thereon, by posting said order of notice on a public sign-post in said town of Suffield, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper printed in Hartford.

Certified from Record, LUTHER LOOMIS, Judge.

NEW AND FRESH GOODS.

J. ROSEBECK has returned from New York the J. last week with a fresh supply of choice and seasonable GOODS, in his line, to which he solicits the attention of his customers. He deems it altogether unnecessary to enter into a minute description of the articles, but would merely say, that among his rich assortment of Cloths, may be found some articles entirely new, and of desirable colors and patterns.

The success which has attended the exertions of the subscriber, the past year, has animated him to constant and renewed efforts to please all who may be disposed to give him their patronage. The subscriber employs none but the most experienced journeymen and every garment made at his shop will be done in the most fashionable and workmanlike manner, or no pay exacted. He is determined to have but one price fixed to his goods, which, on examination, will be found to be exactly as represented. Those, therefore, in want of any article in his line, will find it to their interest to give him a call. The former friends and customers of the establishment are respectfully solicited to continue their patronage.

JOHN ROSEBECK.

Feb. 28. A. B. & C. to S. J. & C. 50

Connecticut Literary Institution.

THE Spring Term of this Institution, will commence on Wednesday, March 5th J. S. SHALER. 49

Suffield, Feb. 19.

NOTICE.

The Subscribers having been appointed Commissioners on the Estate of Miron Remington, late of Suffield, deceased, hereby give notice that they will meet at the late residence of the deceased on Monday, the 9th day of March, and on Monday, the 10th day of August next, to receive and decide on all claims, presented against said Estate.

JOHN LEWIS, } Commissioners.
HORACE SHELTON, }
Suffield, Feb. 12, 1840. 49

MITCHELL'S School Geography and Atlas, WITH OUTLINE MAPS.

THE study of Geography has been greatly improved and the science rendered more clear, and comprehensible to youth, from arrangements, simplification, and use of maps. Efforts have been made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct lineations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools,) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."

The Atlas presents the different Sections of Country as they are, "is a model of the kind, and actually teems with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference.

The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them.

Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim, as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.

Sold Wholesale and Retail at R. WHITE'S and by G. ROBINS, Jr.
Hartford, Feb., 1840. 49

Franklin Academy.

THE Spring term of this Institution will commence on Wednesday, March 5th, and continue eleven weeks. J. M. Macomber, Principal; H. W. Macomber, Assistant; Mrs. S. A. Lee Macomber, Principal in the Female Department; Mrs. H. S. Wilcox, Assistant; G. W. Tracy, Teacher of modern Languages; H. E. Smith, Teacher of Penmanship. Tuition. Common English, \$3.00; Higher do., \$4.00; Latin, Greek, higher mathematics, Nat. Philosophy, Chemistry with experiments, \$4.00; French, \$5.00; Extras, German, Spanish, Italian, \$2.00 each; Drawing, Soft brush painting, \$1.00 each; Mezzotint and Chinese Painting, \$1.00 each for 12 lessons. Incidentals, 12 1/2 cts. Miss L. Field, an experienced and successful Teacher of Music, will give Lessons on the Piano the ensuing term. Tuition, including instruction in vocal music, and the use of Piano, not exceeding \$10. Board at the Mansion House, and in private families, from \$1.17 to \$2.00 per week.

Companies are formed, in which students board at cost. A. WILCOX, Sec.
Shelburne Falls, Mass., Feb. 1st 1840. 48

New Reading Book.

THE AMERICAN READER, designed as a text Book in Reading, for advanced classes in Public Schools, High Schools, and Academies. By P. H. Snow, Principal of the Hartford Centre School. This day published by

SPALDING & STORRS. 45

Jan. 25.

MOTHERS' MONTHLY JOURNAL. EDITED BY MRS. ELIZA C. ALLEN.

PUBLISHED BY BENNETT AND BRIGHT, UTICA, N. Y.

THE fifth volume of the Mothers' Monthly Journal will commence on the first of January, 1840. It will be under the editorial charge of Mrs. ELIZA C. ALLEN, wife of Rev. I. M. Allen, a lady of superior gifts and attainments, and deeply interested in the objects of the Journal. The publishers cannot but indulge strong confidence that under her care the work will continue to maintain its deservedly high character, and merit the approbation it has hitherto enjoyed. The publishers have an assurance from the late editor, and from valued contributors, that they shall continue to labor with head, heart, and pen, to promote the best interests of the maternal relation, the evidence of which will be given in the articles which they, from time to time, will be enabled to furnish.

The great objects and plan of the Journal will be pursued as hitherto, and we earnestly solicit those who have kindly acted as agents, to continue their valuable services, and where there is no agent, pastors of churches, of any denomination, are respectfully desired to solicit some suitable person to act as such.

It will be remembered that postmasters are permitted to forward letters to publishers, enclosing pay, free of charge.

It is barely necessary to hand your money to a postmaster, with the names of the subscribers and their post offices on a sheet of paper, see him write a specification and direction, enclose the amount, seal the letter, and frank it, and it will come safe to us.

TERMS.

1. The "Mothers' Monthly Journal" will be published on the first of every month, at one dollar per annum, payable at the time that the subscription is made.

2. No subscription will be received for less than one year, commencing with the volume.

3. Any individual who will obtain and transmit to the publishers the names of five subscribers with five dollars, will be entitled to the sixth copy gratis.

4. In forwarding the names of subscribers, great care should be taken in giving the Post office, County, and State, at which they wish to receive the Journal, correctly and legibly.

POETRY.

For the Christian Secretary.
"MEN OUGHT ALWAYS TO PRAY."
 Suggested by hearing the duty of Prayer enforced
 in a sermon by Rev. J. S. E.

Pray when the day is dawning,
 And when the eastern skies
 In the sacred calm of morning,
 Are array'd in loveliest dyes:
 When the sun has risen higher
 In the deep blue arch above,
 Oh! then let pure desire
 Ascend to the God of love:
 And when the sun's declining,
 'Mid clouds of burnish'd gold,
 And clustering stars are shining,
 Then let thy prayer be told.

Pray when thy pathway glistens
 With flow'rets strewn around,—
 And when thy young heart listens
 To every pleasing sound;
 When troubling's sable pinions
 Ne'er shadow, and affright,
 When all is clad in sweetness,
 To charm thee, and delight,—
 When days of fearful sorrow
 Seem very far away,
 Oh! then, ere comes the morrow
 To dim thy hopes, Oh! pray.

Pray when thy friends surround thee
 To comfort, and to cheer,
 When dearest ties have bound thee
 To souls congenial here;
 And when thy friends are parted—
 When stricken and alone—
 In sadness—broken hearted—
 Oh! let thy prayer be known:—
 When dearest ties are riven—
 When speeds the spoiler's dart,
 'Tis fervent prayer to heaven,
 Relieves the aching heart.

Pray, when the skies around thee,
 Are sunny, calm, and still,
 Some storm-cloud then may bound thee,
 Portending future ill,
 It soon may gather o'er thee,
 And shroud thy hopes in gloom,
 Without one ray before thee,
 To light thee to the tomb;
 Thy joys may yield to sadness—
 Thy hopes to keen despair,
 Oh! then, for peace and gladness,
 Lift up thy soul in prayer.

Pray, when earth's joys are dying,
 And her fond charms decay,—
 Her brightest treasures flying—
 Are rudely snatch'd away;
 Ask then for joys supernatural,
 Which evermore endure,
 And treasures high—eternal,
 In paradise secure:—
 When fatal wiles ensnare thee,
 And tempt thy heart to stray,
 Prayer—prayer will well prepare thee,
 To keep the narrow way.

Pray when thy heart is coldest,
 And ice is gathering there,
 Then come with holy boldness,
 To the throne of grace in prayer;
 There, all thy sins confessing,
 As a wanderer from the fold,
 Pray for the Spirit's blessing,
 As enjoy'd in days of old;
 Then the "Day Spring" o'er thee 'll glisten,
 And the "Day Star" beam on high,
 For God delights to listen,
 To the prodigal's deep sigh.

Pray—pray 'midst richest blessings,
 And lowly bow thy head,
 God, humbly, oft addressing,
 When no dark clouds are spread;
 And when the storm is raging,
 And all is dark and drear,
 The Spirit comes assuaging
 Grief of the bitterest tear;
 Then, when life's sun is setting,
 Some friendly star may beam,
 And angels not forgetting
 To lead thee o'er Death's stream.

JUSTITIA.

MISCELLANEOUS.

From the N. H. Bap. Register.
INTERESTING NARRATIVE.
"THE YOUNG MAN FROM HOME."

A little work with this title written by the Rev. JOHN ANGEL JAMES, has just been published by the London Religious Tract Society. Its design and subjects are calculated to render it eminently useful. The following interesting narrative copied from it is in the Evangelical Magazine:—
 "The motives," observes Mr. James, "which lead young men to sea are rarely laudable, and often criminal, as the following fact will prove:—
 "Two young men, the children of pious and wealthy parents, felt themselves exceedingly displeased at being constantly refused the family carriage on the Lord's day. It was in vain they urged their confinement during the week as a sufficient reason why they should be thus indulged on Sunday. It was the father's settled rule, that the authority which commanded him to rest, included also his servants and cattle; he therefore turned a deaf ear to their entreaties and remonstrances. In their madness or in their folly, they determined to resent this refusal, by leaving their situations and going to sea. Intelligence of this step was transmitted to the Rev. John Griffin, of Portsea, and he was requested to make diligent inquiry, and on finding them, to use every possible means to induce them to return home. After some search he found them in a rendezvous house, and introducing himself, he stated his business, and urged their return. He, however, urged in vain; for, bent upon the fulfilment of their design, they thanked him for his advice, but determined to reject it. Among other reasons for their return, he urged the feelings of their parents, and especially those of their mother.—"Think," said the good man, "what must your mother's situation be, after years of anxious

watching and fervent prayer; after looking forward to this time, when in your society and in your welfare she hoped to meet a rich reward for all that she had suffered on your account; yet in one moment, and by one imprudent step, she finds you plunged into misery, the depths of which you cannot conceive of, and herself the subject of a wretchedness she has never deserved at your hands." In the heart of the youngest there was a sense of gratitude, which answered to this appeal; and, bursting into tears, he expressed his sorrow for his conduct, and his willingness to return. Still, the eldest remained obdurate. Neither arguments persuaded him, nor warnings alarmed him. The carriage had been repeatedly refused; he had made up his mind to go to sea, and to sea he would go. "Then," said Mr. Griffin, "come with me to my house; I will get you a ship, and you shall go out as a man and a gentleman." This he declined, assigning as a reason, that it would make his parents feel, to have it said that their son was gone a common sailor, therefore he would go. "Is that your disposition?" was the reply. "Then, young man, go," said Mr. Griffin, "and while I say, God go with you, be sure your sin will find you out, and for it God will bring you into judgment." With reluctance, they left him; the younger son was restored to his parents, while all traces of the elder one were lost, and he was moaned for, as one dead.

After the lapse of considerable time, a loud knocking was heard at Mr. Griffin's door. This was early in the morning. On the servant's going down to open the door, she found a waterman, who wished immediately to see her master.—Mr. Griffin soon appeared, and was informed that a young man under sentence of death, and about to be executed on board one of the ships in the harbor, had expressed an earnest desire to see him, urging among other reasons, he could not die happy unless he did. A short time found the minister of religion on board the ship, when the prisoner, manacled and guarded, was introduced to him, to whom he said, "My poor friend, I feel for your condition, but as I am a stranger to you, may I ask why you have sent for me? it may be that you have heard me preach at Portsea." "Never, sir. Do you not know me?" "I do not." "Do you not remember the two young men whom you, some years since, urged to return to their parents, and to their duty?" "I do! I do remember it; and remember that you were one of them." "I have sent, then, for you, to take my last farewell of you in this world, and to bless you for your efforts to restore me to a sense of my duty. Would to God that I had taken your advice; but it is now too late. My sin has found me out, and for it God has brought me into judgment. One, and but one consolation remains. I refused the offer of going to your house until I could be provided for, assigning as a reason, that it would make my parents feel, to have it said that their son was a common sailor. A little reflection showed me the cruelty of this determination; I assumed another name, under which I entered myself; and my chief consolation is, that I shall die unrepentant and unknown."

What the feelings of Mr. Griffin were at this discovery, may be more easily conceived than described. He spent some time with him in prayer, and offered him that advice which was best suited to his unhappy case. The prisoner was again placed in confinement, and Mr. Griffin remained with the officer who was then on duty. "Can nothing be done for this poor young man?" was one of the first inquiries made after the prisoner was withdrawn. "I fear not," replied the officer; "the lords of the admiralty have determined to make an example of the first offender in this particular crime. He unfortunately is that offender; and we hourly expect the warrant for his execution." Mr. Griffin determined to go immediately to London, and in humble dependence upon the Lord, to make every effort to save the criminal's life, or to obtain a commutation of the sentence. It was his lot, on the day of his arrival in the metropolis, to obtain an interview with one of the lords of the admiralty, to whom he stated the respectability of the young man's connexion, his bitter and unfeigned regret for the crime which had forfeited his life; and, with that earnestness which the value of life is calculated to excite, ventured to ask if it was impossible to spare him. To his regret, he was informed that the warrant for his execution had been that morning signed, and was on its way to the officer whose melancholy duty it was to see it executed. With compassion the nobleman said, "Go back, sir, and prepare him for the worst. I cannot tell what is to be done; but we are shortly to meet his Majesty in council, and all that you have urged shall be then stated; may it prove successful." Mr. Griffin returned, but discovered that the morning of his reaching home was the time appointed for the young man's execution. Joy, and fear, and anxiety by turns, possessed his mind, as within a few minutes after his arrival, came a pardon, accompanied after the most earnest request to go immediately on board, lest the sentence of the law should be executed before he could reach the ship.

Upon the issues of a moment now rested the life of a fellow-creature, and perhaps the salvation of an immortal soul. The minister reached the harbor, and saw the yellow flag, the signal of death, flying, the rigging manned, and, for aught he knew to the contrary, the object of his solicitude at the last moment of his mortal existence. He reached the ship's side, and saw an aged man leaving, whose sighs, and groans, and tears, proclaimed a heart bursting with grief, and a soul deeper in misery than the depth of the waters he was upon. It was the prisoner's father! Under the assumed name he had discovered his wretched son, and had been to take his last farewell of him. Yes, it was the father who had brought him up in the fear of the Lord; who in his earliest days had led him to the house of God; and who, when he had often inquired in prayer, "Lord, where is my child?" Fearfully was he answered; he had found him, but it was to part, never in this world to meet again. Such, at least, must have been his conclusions in that moment, when, having torn himself from the embrace of his son, he was in the act of leaving the ship.—The rest is told in a few words: with Mr. Griffin he re-entered the vessel at the moment when the prisoner, pinioned for execution, was advancing towards the fatal spot, when he was to be summoned into the presence of God. A moment

found him in the embrace, not of death, but of his father; his immediate liberation followed the knowledge of his pardon; and a few days restored the wanderer to the bosom of his family."

"It is a very common thing."—How often do people satisfy, or at least silence their consciences in doing what is contrary alike to right reason and the word of God by the thought, "it is a common thing." The careless sinner neglects Christ because "it is a common thing." The worldly minded Christian persists in a course of life in direct contradiction, alike to the example and commands of Christ because "it is a common thing." A man in China, told Mr. Medhurst, that he had put to death one of his own children, and had ordered another to be destroyed, but the mother had preserved it alive. Mr. M. said, "What! murder your own children! Do you not shudder at such an act?" The man replied with horrid indifference—"Oh no, 'it is a very common thing in China.' We should all do well to remember that in this world sin is 'a very common thing,' but not on that account the less offensive to God or ruinous to man.—Advocate & Baptist.

There is a sweet and simple custom prevalent in Iceland, which marks the habitual devotion of its inhabitants.—Whenever they leave home, though for a short journey, they uncover their heads, and for the space of five minutes, silently implore the protection and favor of the Almighty. Dr. Henderson, from whom this fact is derived, and who observed it in the islanders who often attended him on his excursions, also remarked it in the humblest fishermen when going forth to procure food for their families. After having put out upon the sea, they row the boat into quiet water at a short distance from the shore, and bowing their uncovered heads, solicit the blessing of their Father in heaven. Even at passing a stream, they observe the same sacred custom.

NOTICE.

G. Robins, Jr., having purchased of P. Canfield all his right in the Book Stock, Stereotype Plates, and Copy rights of the late firm of Canfield & Robins, will continue the business of Bookselling and Publishing, as heretofore, and respectfully solicits a continuance of the public patronage. G. R. Jr., would also request the attention of Teachers, School Committees, and others, to a series of valuable SCHOOL BOOKS, which he publishes, and which he flatters himself cannot fail of meeting their approbation; among which are:—

THE READER'S GUIDE, for High Schools and Academies, by John Hall, Esq., Principal of Ellington High School.

THE READER'S MANUAL, for Common Schools, and the PRIMARY READER, for the younger classes in Common Schools, by the same author.

A PRACTICAL SYSTEM OF ARITHMETIC, by J. Olney, Esq. New edition, revised, improved, and stereotyped.

AN INTRODUCTION TO THE STUDY OF GEOGRAPHY, for children, with 3 maps from steel, and more than 70 engravings.

YOUTH'S MANUAL OF THE CONSTITUTION OF THE U. STATES, with Questions; adapted to the use of Schools.

MARSHALL'S SYSTEM OF PERMANENTSHIP; Nos. 1, 2, and 3, with engravings attached.

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REFERENCES.—Messrs. E. & J. Parmleys, J. W. Crane, M. D., J. D. Stout, M. D., E. Bry-

an, New York. March 31st, 1838. tf2

Olney's Arithmetic.

At a regular meeting of the School Committee of the town of West Springfield, Oct. 29, 1839.—Voted, that, having examined an "Improved System of Arithmetic by J. Olney," we hereby recommend it as embracing all the principal excellencies of previous works upon the subject; while, by its simplicity of arrangement and clearness of explanation, it altogether surpasses them; and that we also recommend that it be introduced into the several schools in this town, as new text books in Arithmetic may be wanted.

A. AUGUSTUS WOOD,
 R. CHAMPION,
 HARVEY SMITH,
 PALMER GALLUP,
 WILLIAM TAYLOR,
 Committee.

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A. F. ALPRESS. 36

November 22.

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School Books.

THE following notice politely handed us by Rev. Wm. Case, of East Windsor, adds another to the long list of testimonials in favor of the School Books mentioned by the writer.

Mr. G. ROBINS, JR.,
 DEAR SIR,—I have examined the School Books which you put into my hands, viz:—Reader's Manual, Primary Reader, Olney's Arithmetic, Manual of the Constitution, and Olney's Introduction to the study of Geography. The Reader's Guide, published by you, I have previously examined.

The three Reading Books, Guide, Manual, and Reader, by Judge Hall, I consider a decided improvement on the books heretofore in use. They are designed for different classes in our public schools, and each book is distinct from the others in matter, except the Manual contains an abstract of the copious principles of reading which are laid down and illustrated in the Guide. There is a pleasing variety in the lessons, the pieces are good specimens of style, and of good moral tendency. I hope these books will soon be introduced into all our public schools.

The Manual of the Constitution, and the Introduction to Geography, are valuable school books.

The Arithmetic by Mr. Olney, is on the inductive principle, and has excellencies which a discerning public cannot fail to appreciate. It pursues the desirable medium between those works which assert the principles of the science without explanation and those which so abound in explanations as to leave almost nothing for the pupil to learn. It contains a new and convenient method of extracting the cube root. It is copious and lucid on the subjects of ratio, interest, commission, taxation, &c., and is in all respects deserving of extensive patronage. The quotations arranged under the head of Mental Arithmetic in the beginning of the treatise, will supersede the necessity of purchasing the smaller works, while independently of these it is sufficiently extensive to meet the wants of the largest classes in our public schools.

With sentiments of respect, yours,
 WILLIAM CASE.

These books may be obtained of the publisher in Hartford, or any of the Trade in this city, and other towns in New England or New York.

Jan. 10, 1840. 6w43

AN IMPROVED SYSTEM OF

ARITHMETIC,

FOR THE USE OF SCHOOLS AND ACADEMIES.

BY J. OLNEY, A. M.

THIS work, greatly enlarged, improved, and stereotyped, has just been published by Canfield & Robins, and is for sale by the Publishers and the Trade, in Boston, New York and Philadelphia, and Booksellers generally. The following are among the recommendations of this work, recently received.

"STONINGTON, July 14, 1839.

"This is to certify, that I have examined Olney's Arithmetic, and consider it better calculated to facilitate the progress of scholars in this branch, than any other work I have seen; and shall introduce it into my school as soon as practicable. The improvements in this work are numerous and important, and can therefore cheerfully recommend it to the attention of Teachers, and all who feel an interest in the improvement of our Schools.

B. F. HEDDEN,"

Teacher of the Public School, Mystic Bridge, Stonington, Conn.

"PORTERSVILLE, July 17, 1839.

"Having partially examined Olney's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into the School under my charge as soon as practicable; and would cheerfully recommend it to Teachers and others engaged in promoting education.

DUDLEY A. AVERY,"

Teacher of the Public School Portersville, Conn.

"STONINGTON, July 16, 1839.

"This may certify that I have examined a system of Arithmetic by J. Olney, A. M., and consider it superior to any similar work that I have seen. It embraces many improvements, among which is a new method of extracting Roots, which saves an abundance of labor, both of teacher and scholar. It is my intention to introduce it into my school at the earliest opportunity; and I can cheerfully recommend it to the attention of others.

LATHROP W. WHEELER,"

Principal of Select School, Stonington Borough, Ct.

"STONINGTON, July 16, 1839.

"Having recently had opportunity to examine a system of Arithmetic by J. Olney, I am pleased to say that I can accord to it my unqualified approbation. It possesses many and decided improvements over those already in use; as it contains some rules entirely new, and simplifies and abridges some rules which have been both tedious and perplexing. It is just such a work as is needed in our Schools, and will be found an invaluable acquisition to our primary books. I have had occasion to instruct in almost all the systems now used, and think this should as I hope it speedily will, take the place of them all.

EBENEZER DENISON, Jr."

"NEW LONDON, July 19, 1839.

"I have had opportunity but for a cursory examination of Olney's 'Improved System of Arithmetic,' yet feel prepared to express a decidedly favorable opinion of its merits. Among many excellencies which it has in common with other similar treatises of deserved reputation, are some peculiar to itself, such as the clear analysis from which is deduced the rule of operation in the solution of problems, the demonstration of the ground rules, &c., which entitle it to the very favorable consideration and patronage of the judicious public.

J. E. WOODWORTH,"

Teacher of New London Grammar School."

"NEW LONDON, July 19, 1839.

"From a partial examination of Olney's System of Arithmetic, I think it admirably adapted to the capacities of children and youth, and the plan of the arrangement is, I think, calculated to supersede the necessity of smaller mental, as well as other Arithmetics in our public schools. I design to introduce it as fast as opportunity may permit.

SANFORD B. SMITH,"

Teacher of New London School."

From Rev. J. Going, D. D., President of Granville College, Ohio.

This treatise on Arithmetic will, we think, fully sustain his previous reputation as a writer of school classics. It contains a great deal in a small compass, being more comprehensive in its plan than most works of an elementary character, at the same time that it is as simple as the nature of the case admits or requires. In the second part to each branch of the science, he gives an illustration of each rule and process, and thus renders it an intelligible and rational affair. The author thus avoids the two extremes found in many other works—of either being, on the one hand, altogether didactic, affording to the pupil mere authority or, on the other, of explaining and simplifying every thing to insipidity.

In the hands of a skillful teacher, this work will well prepare the learner who shall thoroughly study it, for the counting-room, and enable him to perform, with facility, the various arithmetical calculations required in the business transactions of life.

From Rev. E. Davis, late Principal of Watfield Academy, Mass.

I have examined Olney's Arithmetic, and have submitted it to some few school teachers. It is our unanimous opinion, that it is a very valuable book—one that we can conscientiously recommend.

Yours, &c.

E. DAVIS.

The work is published and for sale by

GURDON ROBINS, JR.,

180 Main Street.

THIS day published by F. J. HUNTINGTON & CO. 174 Pearl street, and for sale by them and the principal Booksellers in the country, the twenty-seventh Edition of MALTE-BRUN'S SCHOOL GEOGRAPHY, accompanied by an Atlas, containing the following Maps and Charts:—

New England States; Middle States; Southern States, No. 1; Southern States, No. 2; Western States, No. 3; Texas, and the British Provinces of U. and L. Canada; Newfoundland, Nova Scotia, New Brunswick, and Prince Edward Island; North America; South America; Atlantic Ocean, its islands & Coasts; Great Britain and Ireland; Europe, on a double sheet; Africa; Asia; Pacific Ocean, its islands and Coasts; Western Hemisphere; Eastern Hemisphere; Northern Hemisphere; Southern Hemisphere. By S. GRISWOLD GOODRICH.

The present edition has been thoroughly and carefully revised, and such changes made, as were necessary to adapt it to the present state of the science of which it treats. In doing this, reference has been had to the documents published by original discoverers of whatever kind, and to the most authentic sources of whatever kind. The Atlas in the former editions, has been laid aside, and one engraved entirely anew, substituting in its stead. The Map of Europe is more than double the size of that in the previous editions; the Map of Great Britain and Ireland and the Southern States No. 1, are additions. To obtain the best possible results, it hardly need be added, no pains or exertions have been spared by the compilers. The engravings, as will be seen on examination, is executed in a superior style; the ranges of mountains, the rivers, and lakes, the outlines of the continents, the oceans and seas, are depicted with a distinctness and vivacity, which impart to the Atlas the semblance of a living picture of the surface of the globe. The con-tinental plates for the Geography, which as is well known, admit of little alteration, which have been purchased new type, sufficient for the whole book, which is set up and is to be kept standing, so that whenever inaccuracies are discovered, or changes in the Science may occur, the necessary corrections and corresponding changes in the work may be made. In this connection, it may not be improper to say, that of late years certain mechanical contrivances have been introduced into School Geographies, with the professed design of furnishing help to the study, but which in fact, serve but to encumber the Science, and embarrass the pupil. The author of this work, discarding all such contrivances, has sought only to pursue the system of Nature, a system, always simple and easy. The work is now used in our most distinguished schools, as well as in multitudes of the common schools of the country; the following is an

Extract from a letter from the Chairman of the Committee, for the selection of School Books for the Public Schools in the city of New York.

"For the information you request in relation to the Geography recently introduced into our Public Schools, I will state: The committee having charge of the selection of books to be used in our Public Schools, after a careful examination of the various elementary works on the science of Geography, (many of which have peculiar merits), have unanimously decided on the adoption of the 'Malte-Brun School Geography.' We regarded the work as possessing merits of a high order, containing more general information than most others, and therefore by the committee deemed the best book for the use of our schools, already already in possession of one which answers a very good purpose for beginners. Our recommendation having been confirmed by the Executive committee, the Board of Trustees at their last meeting adopted it as the Geography to be used in the Public Schools of this city.

"N. B. Do not understand me by the above, as conveying the idea that the Malte-Brun School Geography is not suitable for beginners, for I think it is."

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